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TWENTY OBJECTIONS TO CHRISTIANS BELONGING TO LABOR UNIONS

BY G. W. FINK

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Twenty Objections to Christians Belonging to Labor Unions

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Foreword

"Twenty Objections to Christians Belonging to Labor Unions" was not written for profit or pleasure nor because I had any ill feeling against members of organized labor but because of a deep conviction from the Lord that it was my duty to my brothers and sisters in Christ and to my nations welfare. Neither was it written because I was ill-treated or expeled from the union for this was not the case. I left of my own free-will, under deep conviction from the Almighty God that I could no longer maintain a clear relationship with Jesus and his church and remain a member of organized labor. And I left at a time when some very good financial inducements were being offered to me. But God had begun to open my eyes to some very important facts in connection with Labor Unions, which facts I have seen more clearly since I came out of them.

No one can see as clearly in the dark, although he may have some light, as when he is in the clear light. I have some staunch friends among the United Mine Workers of America, but if I were to ask for the privilege of working at the same job with them they would bitterly oppose me, unless I would rejoin their union. I know that the capitalists have oppressed the laboring class in various ways and have made the conditions of labor very unpleasant. If any men ought to have pleasant and profitable surroundings, it should be the men who by honest labor support not only their own families but actually contribute so largely to the production of the wealth of the nation.

Honest and honorable labor is right by the law of God and man (Eph. 4: 28) and should be protected by law but unlawful labor should be punished by law and I believe that when labor forces itself on to employers by threats and strikes it is unlawful and unconstitutional. We know that it is natural for unsanctified human nature to retaliate when unjustly op-

pressed. And it will actuate one to extreme measures if not checked by the civil law. I am aware that there are few rich men or rich concerns that have not contributed in some way to the oppression of labor. Dishonest methods have made capital a curse instead of a blessing as it should be. Capital can not long exist without labor and labor cannot exist without capital that compensates labor. If all capitalists were like Henry Ford, there would be very little ground for labor troubles. Mr. Ford has not only assisted his employes in buying their homes but has raised their wages without being asked to do so. He has also sought the moral good of all his employes by strictly prohibiting all drinking of intoxicating beverages while in his employ. He has also prohibited the use of the cigarette and pipe which, next to the liquor habit, are impairing and destroying the faculties of the minds and bodies of the majority of laborers. He has also spent large sums of money to disseminate throughout the nation his teaching against the use of the cigarette by putting his "Little White Slaver" in the hands of the youth of

our country and I say "God bless any rich man who so uses his money." On the other hand the rich in every land have been guilty of oppressing the poor by not paying wages sufficient to compare with the cost of living and we can not blame labor for seeking redress and an adjustment of their working conditions, but they have not sought it in a civil and scriptural way but rather by the uncivil and unscriptural way of strikes in which they have destroyed life and valuable properties. Instead of the ballot they have used "mob-law." They have struck not only for higher wages and better conditions but they have refused to allow their employes the privilege to hire anyone in their stead and they have threatened and beat and killed any who have attempted to take their places and, when operators or employes have placed guards about non-union laborers, the union men have had pitched battles with them and some have been killed or wounded, by both guards and strikers. By this illegal and unscriptural manner, they have forced their recognition, even by governors and presidents who have taken a hand in trying to quell their

strikes and get a settlement between them and their employers.

It is also true that labor organizations have become a great monopoly which is preventing capital from being used in a legal and honest way and also preventing unorganized labor from exercising its constitutional and legitimate right of working for such employers as have previously employed organized labor. The time has come that unorganized labor will have to ask and demand that their constitutional rights to labor for any man or company that wishes to hire them without molestation from organized labor be sustained and we believe that, in a few years, capital, on account of the reduction of the price of manufactured commodities and the high price of labor by which such commodities are manufactured will have to have redress or quit the field of operation. For these very reasons many coal mines have shut down and many more will shut down in the near future, especially the smaller ones that cannot compete with the larger operators. Much of the capital will then be withdrawn

from this country and invested where it will bring a paying profit, and that it will, of course, decrease the demand for labor for when six men are hunting a job, when there is only one job to every six men, the five must of necessity suffer a defeat and this is the case when capital ceases to be used. It is far better for labor to have six jobs seeking a man and for these reasons we have treated these subjects of capital and foreign immigration in this little book.

Also believing that God's children cannot be "Unequally yoked together with unbelievers" in labor unions which are ungodly institutions and believing that other unions such as church federations and the League of Nations are links in the union chain that is being forged and that, when this chain is completed, it will be the creation of a world confederacy that will be ruinous to church and state and that when such a combine is fully completed, non-organized l a b o r, and non-federated churches will receive great persecution from the same; I give this warning of "Twenty Objections to Christians Belonging to Labor Unions." I ask that the readers of this little

book may not look at the imperfections but at the truth it teaches. To that end I have dedicated it to your spiritual and temporal good and the glory of God.

Yours for the good of all mankind,

G. W. Fink.

Twenty Objections to Christians Belonging to Labor Unions

FIRST OBJECTION

My first objection is that it is contrary to the plain word of God: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness or what part hath he that believeth with an infidel?" (2 Cor. 6: 14, 15). In all labor unions, as well as secret societies, there is a yoking with unbelievers, infidels, agnostics, drunkards, blasphemers, liars, adulterers, thieves, Sabbath desecraters. Many of them work on Sunday and many of them gamble and seek pleasure on that day. I know these things to be so, especially among the United Mine Workers of America. While there are a few moral and religious persons belonging

to these unions, their influence for good is demoralized and their own minds spiritually darkened because of being yoked up with these wicked men. Is not this also a plain case of "fellowship with the unrighteous?" And also it is "helping the ungodly," by uniting with them in their ungody institutions, contrary to 2nd Chronicles 19: 1 & 2, "And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem and Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." The king had joined in affinity with that wicked king Ahab and, after making the league, went up with his army to Ramoth-Gilead along with Ahab against the Syrians but was defeated. Now if it brought wrath from the Lord upon that righteous king Jehoshaphat, for helping the ungodly of his day, it will certainly bring wrath from God upon the Christian of today if he joins hands or makes affinity with the ungodly. God changes not but is the same yesterday, today and forever.

Knowing these things to be facts, how can you, my Christian brother, remain in a society of wicked men or even in a church that takes in and fellowships such persons that are members of unions, and secret orders and yet retain a good conscience before God? For the above Scripture says "His wrath is upon you." If it be your case, I exhort you, my brother or sister, walk in the light that makes these truths manifest and separate yourselves immediately.

SECOND OBJECTION

My second objection is that, as in secret orders, Christ is not the door into these unions and the Christian religion is not the test of fellowship but any ungodly man, even though he be an infidel or atheist, who will take the oath or obligation that makes the members all brothers is voted in and given fellowship among the group. If Christ is not the door into these institutions and the Christian religion the test of fellowship, then the devil must be the door and unrighteousness the test of

fellowship, for an institution must be a right one or a wrong one. If right, it must have "Christ our righteousness," (Rom. 10: 4) as its head. If morally and spiritually wrong, it must have Satan who is the author of all wrong for its head. There is no possibility of a compromise between Christ and Satan or righteousness and unrighteousness so we see no possibility of a compromise between the true church of Jesus Christ and these ungodly institutions, whether for profit or pleasure, secret or none-secret.

THIRD OBJECTION

My third objection is that, in order to get into unions, one must take an oath or obligation the same as in secret orders and that in some unions a secret password is used. So labor unions may properly be called oath bound societies. So you, my Christian brother or sister, in the union are bound by oath or obligation to an ungodly institution and these obligations make it obligatory on you to obey

and support with your money and influence these same ungodly institutions, the majority of which are very wicked. "God judgeth the righteous and God is angry with the wicked every day" (Psalms 7: 11). According to this declaration, if you obligate yourself by oath or affirmation or otherwise to sustain the wicked by your money or a brotherhood affiliation with them, you incur the same wrath of God that rests on the wicked with whom you are affiliated. God's command through the wise man is, "Go not in the way of evil men" (Prov. 4: 14). It is impossible, my brother, to be affiliated in an organization with evil men, and not in some manner go in their evil ways and be partakers of some of their evil deeds. Paul says, "Be not partakers of other men's sins" (1st Tim. 5: 22), and this you do when you belong to an institution made up principally of evil men. As the wise man says again, "In the transgression of evil men there is a snare" (Prov. 29: 6). By combining with them in any society you are putting yourself in a snare. And I know by experience that it is a snare from which it is almost im-

possible to extricate yourself, without much effort and prayer to God. The union job is a permanent one, for if your union works your job is secure and you will naturally feel a dependence on it and will be tempted to trust the union instead of God. The command of God's word is "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isaiah 26: 4.

FOURTH OBJECTION

My fourth objection is that it is wrong for Christians to join with wicked men and women to boycott non-union labor in which many Christian brothers and sisters may be engaged, for Jesus will say on the judgment day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25). To discriminate against unorganized labor is contrary to that plain command of God's word, "Thou shalt love thy neighbor as thyself." If a man and his family were in a starving condition, on account of no

work and there was plenty of work in a coal mine or other union trades, that man would have to starve or join the union. And in joining he would have to pay from ten dollars to fifty dollars in order to have the privilege to work at those trades. I remember that after a fire at Perry, New York, I went there to get a job at carpenter or mason work and could not without joining the union, although they wanted men. "The Christian" had an article that a competent workman was stranded in New York City, unable to get work at his trade without paying fifty dollars to join a secret labor union. It went on to say that he must pay ten dollars per week for five weeks for the privilege of earning an honest living. This so-called land of the free is fast becoming the land of bondage when a man, especially a Christian, cannot work at his trade without paying a certain amount to an ungodly institution in order to have that privilege. That means the jeopardizing of the rights of others, in order to promote ones own interests, i. e. by compelling an unorganized man or woman to leave his or her job or join the union. And

because their consciences will not allow them to belong to a body of wicked men, they must leave their jobs. Our sympathy has always been and is now with the laboring man, who, instead of stealing or fraud, tries by honest labor to make a living. But when he leaves just and right means which harmonize with the Bible in order to obtain it, we must leave him and give our sympathy to the man who is unscripturally oppressed by organized labor or otherwise. Look at the number of persons killed or injured for life by coal miners and railway unions, etc. Had there been no union there would have been no killing. No Christian can give money or influence to any man or set of men who destroy life or property and, at the same time, retain a justified relationship toward God.

FIFTH OBJECTION

My fifth objection is to the "checkoff" system which makes every member a partner in all the financial business of the union, con-

trary to the word of God. You can no more yoke your money up with unbelievers in business than you could yourself in marriage or religion. When I joined the union, the "check-off" was just for regular dues such as the burial fund, etc., and two percent was to go to the general fund of which a part went to pay the President and Secretaries who were often men who would swear and get drunk. We did not have to contribute to any other striking local unless we wished to. Neither did we have to throw in to a collection for a sick or disabled brother unless we thought the case a just and deserving one. Now the majority votes the "check-offs" and if the man has been drunk and is sick or has been hurt while drunk, your money helps to pay the bill. He can use it to buy more liquor or tobacco and you cannot help yourself because the majority in the local votes it so and the minority has to concede to the same, right or wrong. If the vote is for some striking local or other labor union and a man is killed or injured, your money and influence in the union helps to do it and,although you profess to love your neighbor as your-

self, you are his murderer by the instrumentality of the union to which you belong.

No sinner can transact business to the glory of God. And so when you go into partnership with the wicked labor unions you are not only yoking yourself with the unbelievers but you are putting in your money and influence also. I never knew a local union in a labor union but what the majority were ungodly, and even if one certain local union should be religious, they are affiliated with other locals and the union in general. Some times the union local, or locals, arrange for a celebration with a union dance or it may be a banquet or picnic with dancing and worldly amusements and your money, my religious brother, helps to support all this to your condemnation. I know of a number of cases where a member of the miners union to which I once belonged has been drunk and either killed his union brother or some of his family, or has been killed himself and the union local has paid the burial expenses, and every so-called child of God in the local helped to pay the bill, al-

though the victim died drunk, fighting and cursing, contrary to Christ's injunction, "Let the dead (the wicked dead or the dead in sin) bury their dead." Matt. 8: 22.

There was a case here in our town, where a woman, a miner's wife, went out joy-riding one night with another man, leaving her husband at home with the children, including an infant five months old. A train struck them, killing her instantly and injuring him so that he died later in the hospital. The local here buried the adulteress, and the local in another town buried the adulterer and not only professed Christians but so-called Holiness preachers helped to pay through the "check-off" system the bills in opposition to the above command, "Let the dead bury their dead," while worthy saints of God that we have known have had to go in debt in order to give the righteous dead a decent burial, God says for the church to, "In honor prefer one another" (Rom. 12: 10). In unions the ungodly union brother is preferred to the Christian brother. After knowing these things to be

facts, how can Christian men or women remain in institutions of this character, spending their money, or rather God's money, in such a way? "For we are not our own, for we are bought with a price." 1st Cor. 6: 20.

How can they remain in the unions after they have the light and knowledge of these facts? The judgment, we think, will reveal the fact that many professors of religion and holiness preachers and people are lost because of this very thing, all bècause they would not take the unquestionable side in this matter. May God help you, my brother and sister in the union, to look these facts squarely in the face as you will wish you had when at the bar of Holy Justice.

SIXTH OBJECTION

My sixth objection is that unions create carnal strife. And the Word of God says, "And the servant of the Lord must not strive; but be gentle unto all men" (2nd Tim. 2: 24).

There does not seem to be any objection to Christians striving lawfully, i. e. according to scriptures. If it is against sin it is acceptable to God . (See 2nd Tim. 2: 5). We believe the right way for a Christian laborer to do, if he believes he is entitled to a raise of wages, is to ask in a civil and lawful manner. If he cannot obtain it in that way, he should use no violent means nor assist others in anything of the kind but as becometh a follower of the "meek and lowly Jesus." He should take all his financial and other troubles to God in prayer and God will work it all out for his good and his glory and he will retain a good conscience toward God and man. But in labor unions there is strife to the extent that the union men beat and sometimes kill non-union men who take the jobs at which they refuse to work at the price offered by the employer. And sometimes the union men have burned down their employers' buildings, shops and other property in retaliation for not getting their demands and you, my professed Christian brother in the union, are a partner in this very thing and God will hold you accountable at

his judgment bar for the same. To show you the kind of spirit that union men manifested in time of strikes, I will give you what a president of a large local union said to me when I remonstrated against the killing of non-union laborers' contending that it was contrary to the law of God and state. He said that he believed God would justify him in killing any non-union man who would take his or his fellow craftsman's job. I asked him where in the law of God or the law of the state he could find the least evidence to sustain him. He failed to produce any and because it could not be found in either. So unions justify not only murder and arson but actually commit the same. Again I ask how a Christian man can belong to such a institution or even a church that takes into its membership and fellowship the members of such an institution.

SEVENTH OBJECTION

My seventh objection is to the speaking evil one of the other which is contrary to the

Word of God. ("Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the laws, and judgeth the law; but if thou judge the law thou art not a doer of the law, but a judge"—James 4: 11). The terms "scab," "blackleg" and others are used by unions in referring to unorganized labor, of course including all Christians not so organized. This is positively contrary to the above injunction. Then in Titus 3: 2 we find these words "To speak evil of no man, to be no brawlers but gentle, shewing all meekness unto all men." Every two or three years or at the expiration of each contract between employer and union workers there is that disagreeable task of making another contract and making another wage scale. There is wrangling and confusion and if it takes some time to get together, there is a suspension of all work, which they call a strike, and merchants, fearing the loss of money refuse to trust the men and soon suffering and begging begin and continue until the public becomes disgusted. People know there could

be no strike without strikers, so farmers and others see that the fault is with the strikers, and many of them refuse to give aid to the strikers and I have known union men to curse the farmers because they refused to give aid to them. I have heard union coal miners more than a score of times say that the organized men ought to go out in a body and kill off all the 'scabs" and "blacklegs," and sometimes they would include the operators in their threats. And sometimes they have carried out these very threats by killing both non-union men and employers or the men who had been hired to guard the property and by burning down hoppers and other buildings. So I know that unions are not only made up of back-biters but are actually murderous institutions. How can a true follower of Jesus belong to such an institution?

EIGHTH OBJECTION

My eighth objection is that labor unions create discontent, especially in wage condi-

tions, contrary to the teaching of John the Baptist who was the forerunner of Jesus. His commandment to the soldiers was "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3: 14). This command would be ignored by the unions of today, although Jesus said John was the greatest prophet born of woman. The first labor strike on record of which I have any knowledge, was the one instituted against St. Paul and his co-workers by Demetrius and his craftsmen (Acts 19: 24). He thought his craft (labor union) in danger and called together the workmen of like occupation (union mass-meeting) and said, "Sirs, ye know that by this craft (or union) we have our wealth, etc." When he closed his speech they were filled with wrath, so they filled the city with confusion, and kept it up for three long hours, trying to enlist the religious part of the city in their strike of defence against Paul and his co-workers for their craft manufactured shrines for idolatrous worship. (Silver boxes to keep offerings in and probably silver altars, used to worship the goddess Diana). Then the

town clerk (someone like our modern Mayor) quieted them and warned them that they were in danger of being called in question (dealt with according to the law which they had violated by their strike) for that day's uproar. This is a typical union mass-meeting and strike save that they did not kill anyone. Our modern organized craftsmen, if they think their craft in danger, will stir up everyone in their organization and incite each other to riot and blood-shed. The trouble with our modern officers of the law is that they are not like the town clerk of Ephesus. They bow to the labor unions to get their political support, even though they set the whole state in strife and confusion. And this very thing is undermining the peace and liberty of our church and nation. God help us to see it. And so I conclude that labor unions are violaters of the law and disturbers of the peace.

NINTH OBJECTION

My ninth objection to Christians belonging to labor unions is that, by their demands and strikes, they have forced the price of labor so high that food and clothing and fuel are so high that the very poor and sick and all persons unable to labor for a livelihood suffer for the necessities of life. This is a case of the so-called poor oppressing the poor as in Prov. 28: 3. It is like a sweeping rain. We know that the more it costs to produce a certain article the higher that article will have to be sold in order for the manufacturer to realize a profit on the same. And when he cannot realize a profit, he will quit that certain business. This statement covers all commodities. Just a casual look at the high cost of living and its cause will prove that unions are principally to blame. For instance, the paper on which I write this costs me twice as much as it formerly did because the labor plowing the ground and sowing the seed and harvesting, bailing and marketing the cotton costs twice as much as it did before the price of labor was forced up by

unions, causing the price of old rags to go up from seventy-five cents per hundred to three dollars per hundred. The same may be said of flour and all other food-stuffs. In fact, the purchasing power of one dollar six years ago was as much as the purchasing power of two dollars is now, all because of the high price of labor. The union leaders lay the blame on profiteers but, on account of present restrictions, there is less profiteering now than before the high cost of labor and profiteers have been arrested and fined throughout the states, making it an undesirable business.

Not only does organized labor force prices of labor up, thus making the articles they produce or manufacture higher, but they are combining in their efforts for a six hour day, a five day week, and a single shift. This is contrary to the commandments of God's Word. (Deut. 5: 13) "Six days thou shalt labor and do all thy work." But in spite of this command the miner's union in this district refused for an entire year to work on Saturdays, although the mines were marked up for work by the mine bosses. And all this, in spite of the

fact that they had no such provisions in their contract with the operators. Professed Christians and Holiness preachers were parties to the same, in opposition to the above command. On the other hand, the pumpers and machine men, after refusing to work on Saturday would go in on the Sabbath to cut coal; track layers did the same. The machine man must work on the Sabbath or hire some one in his place and if he did this he would be guilty of two sins instead of one, making himself guilty and engaging the other man also in the same thing. And you are a brother to such men who not only break the fourth commandment but take the name of your God and Saviour in vain, including the third commandment. I do not wish to convey the idea that it is wrong for a man or a number of men, after they have filled their contract with their employers, to ask for a raise of wages or a betterment of their working conditions and, if refused such requests, to quit the job if they wish. But Christians must do this without carnal strife and without envy toward the men who take their places. If they are willing to work for the

wages for which you refuse to work, you should go your way as a Christian, not threatening or coercing them for working for the men for whom you have refused to work at the same wages.

TENTH OBJECTION

My tenth objection is that we cannot keep the Golden Rule and belong to labor unions. "Therefore all things whatsoever ye would that men should do unto you do ye even so unto them" (Matt. 7: 12). This you cannot do if you discriminate between union and non-union laborers. The Golden Rule practiced will cause us to treat the other fellow as we would wish him to treat us, were we in his circumstances. But not so with members of labor unions. If you do not feel clear to join their union, it matters not how much you are suffering for food and raiment, you are not allowed to work at the same job with them. Again, we are commanded to prefer one another, i. e. Christians, (see Rom. 12: 10). But

in the union you prefer your union brother instead of your Christian brother and your union brother gets the job, although he may spend his money for strong drink and tobacco. So in labor unions the sinner in the union is preferred to the Christians outside the union, contrary to the above command.

ELEVENTH OBJECTION

My eleventh objection to labor unions is that they are the originators of unionism, from whence all other unions have either sprung or obtained their ideas. Hence the confederation of churches is based on the same principles as the Federation of Labor. And the day is fast approaching when the federation of churches will make it almost impossible for preachers who are not members of the same to labor in the same city. In fact, in some cities now no man can occupy a pulpit in any church without the consent of the federation of churches. To give my reader an idea of this union of churches I will

give you an article found in the Columbus paper. It states that this same federation of churches had grouped together for a series of meetings, the Methodists, Universalists, Episcopalians, etc. Just think of an old-fashioned John Wesley-kind of a Methodist, federated with Universalists who believe all men will be saved, contrary to the plain word of God, which says "He that believeth not shall be damned" (Mark 16: 16), or "Depart from me ye cursed, into everlasting fire, and these shall go away into everlasting punishment" (Matt. 25: 41 & 46), and "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9: 17). Now the man or church that recognizes Universalists in the least must give Jesus the lie, according to the above scriptures. This union of churches is a monopolizing scheme of the Devil to shut out Holy Ghost preaching of the truth, and install a system of preaching that will not touch sin but rather "justify the wicked for a reward" i. e. the money there is in it. And here I assert that no Christian can belong to a church that is in this league and retain a justified relationship

toward God. When this federation becomes strong enough, it will, with the help of the Federation of Labor, pass laws prohibiting all non-union preachers from preaching. Then religious liberty will be a thing of the past. We are aware that thousands of church members, and many of them in the holiness churches, belong to unions, but I aver that no Christian ought to belong to any such organization, secret or non-secret, especially one that takes the ungodly into its fellowship, not even the temperance leagues of today,---no not even the tithers union, for many of them belong to the larger unions and secret orders which are not organized even for a moral or religious purpose, thus making a complete chain, forged by labor unions, church federations, secret orders, federations of nations, etc. The devil has engaged the churches to hang on these petty religious and temperance orders in which the ungodly are fellowshiped and these smaller orders are made an apology for the more worldly and irreligious institutions by which scheme he purposes to federate religious and all other organizations into one anti-

Christian body with a possible head, such as a president, a great anti-Christ who will persecute all who will not federate with that body, or receive its mark, something like the union label or trade mark. The League of Nations is a political step in the same direction. If Jesus tarries, no doubt confederated labor and church, with the League of Nations, will rule the world for labor organizations are being made in every nation as fast as opportunity affords it. May God open our eyes to these facts.

TWELFTH OBJECTION

My twelfth objection is that we cannot keep the two greatest commands of the Bible and belong to labor unions, "Thou shalt love the Lord thy God with all thy heart (natural affection) and with all thy soul, (spiritual being) and with all thy mind" (Matt. 22: 37-38). Mind being a composition of thoughts, our thoughts must be righteous and holy in order to love God with all our mind, and

"Thou shalt love thy neighbor as thyself." Now this we cannot do if we discriminate against our neighbor in favor of our union brother and he a sinner. Our neighbor is one who needs our help according to the teaching of Jesus, whether he be of our nationality or of our organization or not, and if he needs work and we, in conjunction with the union to which we belong, refuse him the same because he does not feel clear to join our union, we transgress this second great commandment. And we are also guilty of partiality, "Are ye not then partial in yourselves, and are become judges of evil thoughts?" (James 2: 4). In the ninth verse it says, "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." So when you have respect to your union brother, you commit sin. Neither can we give our thoughts to the building up of any society of wicked men or women and at the same time love God with all our hearts and souls and minds. If we obey these injunctions there will be no room left in our hearts and minds for unions and secret orders.

THIRTEENTH OBJECTION

My thirtenth objection is that we cannot be "A live stone" in God's temple and belong to labor unions. Wherefore also it is contained in the scripture "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Behold I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded" (1st Peter 2: 5-6). According to this no lively (or quickened) stone can build on the foundation of unionism and at the same time remain on Christ; for He is elected of God and is precious. And surely no one will assume that labor unions are elected or appointed of God, especially when we see that majority do not even profess religion and when we see damage done to life and property in time of strikes. Persons builded on unionism are dead stones, and are in an unholy temple of the devil. But, as recorded in Eph. 2: 21, we are not only properly framed together but grow into a holy temple in the Lord.

Labor unions make no pretention to religion, except in their burial ceremonies, so they are not even religiously built on Christ. The lively stones of God's church, or temple, are cemented together by the love of God but labor unions are joined together by obligations in the form of oaths. I here assert that no man with the spirit of Christ in his heart can take these obligations without feeling the chastening rod of God. I know by experience. May the merciful God deliver all Christians from the bondage of all such obligations.

FOURTEENTH OBJECTION

My fourteenth objection is that labor unions are not law abiding. When their demands are not granted, they violate the law, as we have said, by injuring non-organized laborers and killing them, and sometimes their employers, and burning their buildings, for all of which they have not the least bit of a legal right. The Bible says "Submit yourselves to every ordinance of man for the Lord's sake

whether it be to the King, as supreme; or unto Governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1st Peter 2: 13-15). They themselves refuse to work, which they have a right to do, and then they go on and threaten the non-union laborers for working at the job which they themselves refused. God's Word says to forebear threatening (Eph. 6: 9). When Jesus suffered he threatened not (1st Peter 2: 23). "He is our example that we should follow his steps" (1st Peter 2: 21). If the unions do not use mob law they resort to secret schemes to coerce the employers into giving them their demands by destroying valuable properties. I am told by coal miners themselves that near Straitsville, Ohio, there was a mine set on fire by union miners in the 1884 strike when non-union men were brought in by mine owners because the union men refused to work at the wages offered by the operators. This mine is burning yet and all efforts to stop the fire have failed.

No doubt millions of dollars worth of coal has been destroyed and the end is not yet. This confirms our charge that labor unions are not law abiding. If it is unlawful for a mob to hunt down a man and kill him without trial, although he is a criminal, then it is certainly wrong and illegal for a mob of union miners or other union workers to beat and kill non-union men working peaceably at any vocation. I see no just reason why, if a union laborer refuses to work longer at any vocation, his employer may not legally and scripturally hire any man in his place, without doing him any injustice.

FIFTEENTH OBJECTION

My fifteenth objection is that labor unions violate constitutional rights inasmuch as the constitution of the United States grants all its subjects civil and religious liberty. There are no provisions made in the constitution of the United States for any group of persons or any certain clique or religion. Labor unions are

against this constitution, inasmuch as they prevent a certain part of people of this government, the employers, from exercising their constitutional rights to hire whoever they choose. The unions prevent the non-union men from working at the same job with them or at the job that they themselves refuse to work at unless they receive more money or better working conditions. Whenever the members of this nation cannot follow the pursuits of manual labor, except at the dictates of organized craft, the constitution of this nation has become nul and void and when a man of capital cannot hire any American citizen to work at any legitimate vocation without the grant of organized craft, this constitution has become a nulity. The constitution of every state in the United States grants its subjects the free right to employ any citizen of the same state, if he be of lawful age, without the dictates or grant of an organized craft, but the constitutions and good laws of these states have been perverted and are being perverted by organized labor and "putty back-boned" officers of the law, by allowing these unions

not only to exist, but have arranged conferences for them. And governors, and presidents of the United States have parlied with them in getting a settlement for their crafts and companies for which they have worked, until this government has become a tool for labor unions to play with. They are gradually undermining this government. Mr. Wilson was the first president of this nation to acknowledge the right of unions to strike and thereby tie up the industries of this country and this he did in time of the world's war. He stooped beneath the dignity of his high office and constitutional rights when he did it. Now we can plainly see how, by unlawful strikes and mob force and tyrany, the labor unions are getting their demands from even governors and presidents intsead of the legally and civil way of the ballot. Take a look at the railroad Brotherhoods strike. The whole nation stood amazed and people were fearful of the results if the strike became complete, knowing that there would be starvation in all of the large cities, and all this in the face of the fact that such a tie-up of traffic was con-

trary to the law of the land. Furthermore, when laws are enacted by other means than that which is civil, it is engendering a tyranical form of government, whether by a majority or a few, as would be the case of unions getting their demands by strikes.

SIXTEENTH OBJECTION

My sixteenth objection is that labor unions are responsible, to a great extent, for the scarcity of labor in this country. They take in the unnaturalized foreigner and, in some cases, he will remain in the union for ten or fifteen years without becoming a citizen of the United States and sometimes, after getting a few hundred dollars ahead, will return to his native land to live the rest of his life, while our home-born Americans who do not belong to the union because of their God given convictions that Christians should not join ungodly institutions, go without a job. The Slogans, "Christians first" or "Americans first" are not the slogans of labor unions, but "union men

and union organizations first and America and Christians last and non-union labor not at all." I have known foreigners to be taken in although unable to speak a word of English. They had to talk through an interpreter and work with some one that could talk their language, while qualified and well informed Americans were without a job. The foreigner sometimes writes his relatives in his home land of his favorable circumstances and the money he is making, with the security of his job in the union. So they come and join their relatives and friends in union labor and thus our country is flooded with foreign labor, while our home-born Americans must join the union or go without work. Scarcity of labor engenders crime for a well employed man has no need to commit crime to get food or raiment. The eight hour day has made a scarcity of demand for farm labor. I have heard farmers say that they could not pay the price demanded by farm labor on an eight hour day. I received a letter of apology from A. A. Berry, seed man, Clarinda, Iowa, for not shipping some seed ordered of him, saying that the delay was on account

of a law in his state making it a punishable offence for any person to employ a man more than nine hours each day. The same penalty was imposed on the employe and all this was caused by the influence of unionism. Think of it, dear reader, unions get laws passed making it a crime to work over nine hours in any certain day. No wonder some farmers have become disgusted, and discouraged and have given up farming, making a scarcity of farm products, creating higher prices because of a scarcity. Then the unions cry out against the high price of food stuffs, when they are chiefly to blame for the same, and ask for another raise of wages on these very grounds. When labor unions can get the farm labor organized they will have monopolized every industry. I will speak more particularly of this in my next objection.

SEVENTEENTH OBJECTION

My seventeenth objection is that labor unions are unlawful combines or monopolies.

It is just as much a violation of the law to monopolize labor as it is to monopolize the manufacture or sale of commodities. If a company of business men should buy up all of the sugar on the market and hold it for higher price, this would be monopolizing the sugar trade and would be a violation of the law because the men would be in control of the whole sugar market in order that they might realize a large and unlawful profit. And the consumer pays the profit. In the same way labor unions are monopolizing labor by getting in control of the same. And labor unions are in control of all the leading industries of this country except farm labor and they have been putting forth every effort to organize that. Had it not been for the many farm papers warning the farmer against organized farm labor, they would have accomplished it long ago. Whenever labor unions get control of farm labor, there will be a greater disturbance of the peace than there has been by all the United Mine Workers wars and other labor wars put together. The houses and barns of farmers who will not hire organ-

ized labor will be burned and their horses and cattle killed or poisoned. The same conditions and worse than those which have prevailed in coal and railroad strikes will prevail because the farmers in general are not easily driven to things contrary to their honest convictions. Usually the farmers are cool-headed and resolute in their determination. Organized labor, as I have said in the former objection, is undermining the constitution of this government. So outside of its control of the labor industries, it is gradually worming its way into government employment. I have before me the United Mine Workers Journal, dated March 1, 1924, with an article on page seven,. This is what it says, "The recent convention of United Mine Workers of America adopted a resolution in favor of increased wages for the postal employes of the government." It goes on to say that post-officials usually have their knives out for any bona fide union of postal employes. So you get a glimpse of what this labor monopoly is endeavoring to do with government employes. If they were to succeed in organizing the army and navy, they

would have absolute control of the government and could order a mutiny in favor of any demand they might make of the government and they would get it. When labor unions get control of government employes this government will soon become bankrupt for, although taxes are now high, they will be increased fifty percent or as high as the demands of higher wages may require. The consumer has to pay the high price of commodities that high labor produces for any one knows that the more it costs to produce an article, the higher that article must sell on the market. So the higher the wages paid to government employes, the higher the taxes or revenue must be to meet the same. Any producer or manufacturer of an article will cease to manufacture that article when he can no longer make a profit on the same. As I said the consumer pays all the cost of manufacturing and handling, including freight, or the retailer would bankrupt for he is the last man that handles those articles. The higher the price of food and clothing go, the more the poor of the land are oppressed. So the labor unions are guilty of oppressing the

poor and God's word says. "He that oppresseth the poor reproacheth his Maker" (Prov. 14: 31) and as the monopolization of labor prohibits any persons other than of organized labor the right to participate in the same, organized labor is an unlawful combine.

EIGHTEENTH OBJECTION

My eighteenth objection is that the union obligations make the union members bondservants to a sinful institution, and no Christian man or woman can be a servant of a sinful institution and yet belong to the body (the Church) of Christ (Rom. 6: 16). For either temporal or religious purposes, a sinful institution is an "evil tree" and Jesus says "An evil tree cannot bear good fruit." And you, my Christian brother, cannot be a branch in an evil tree and remain a branch in the "True Vine." Jesus says "Every plant that my Heavenly Father hath not planted shall be rooted up" (Matt. 15: 13). I know that, because of the fruit they bear, labor unions

were not planted by the Heavenly Father. They are trees of the devil's planting and must be rooted out of your life, my Christian brother, if you remain in the "True Vine." Labor unions take away your Christian and personal liberty by their requirements of attending its meetings which are made up mostly by ungodly and profane men. You vote for their wicked officers and their measures even though those measures are discriminating against a son or daughter of God by the voting for a certain "check-off" to assist some striking local or other labor strike in which life and property are destroyed. Even though you do not vote, the majority rules and your money in the union is in bondage to the same and is used to support their wickedness. It takes away your personal liberty because, when out of a union job, you are prohibited to work at a non-union job of the same craft, although you and your family be suffering for food and raiment because you belong to and are the property of the union. May the God of liberty set you free. God says you are his property. "What? Know ye not that your

body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's" (1st Cor. 6: 19-20). According to this you have no right to obligate the service of your body, spirit, money or anything else to any man or set of men by oath or obligation such as you take in joining labor unions or other institutions made up with a majority of wicked men.

NINETEENTH OBJECTION

My ninetenth objection is that labor unions are idolatrous institutions. An idol is any person or object or thing that we love, serve or give honor to, or to which we devote more time, money or service than we do to God—anything that we are not willing to give up or sacrifice to God. In fact, an idol is anything that we set our affections on, to the extent of robbing God of service and the honor due him. Union advocates preach unionism

by public speeches and by holding great mass-meetings. They publish papers and posters, handbills, etc. Their members do homage to them by consecrating time and money to their service. They have what they call organizers, or in other words pioneer preachers, to preach unionism and the professed Christian's money in the union helps to pay the bills and so God is robbed of time and money and it is given to this idolatrous institution. This institution puts organized labor above God and religion for it acknowledges an organized man as brother and give him a job instead of a non-organized Christian man, and many professors of religion among them have had light on these things. Sometimes these professed Christians hear their brothers in the union disputing with angry words and much taking the name of God in vain. Yes, I had this experience when I belonged to the union. I have been present when the president would call us brothers together for a meeting and the men would get into a dispute and curse with most bitter oaths and they were my brothers in an ungodly institution. I have seen them so drunk they could

hardly stand alone yet they would vote on important matters, but in spite of these facts hundreds of professors of religion will refuse to come out of them because their job is secure in the union and they are afraid to trust God for a non-union job. Hence, the union is their idol. The beloved disciple, John, says "Little children, (God's children) keep yourselves from idols" (1st John 5: 21). Labor unions have set up to themselves the god of labor and consecrate much time and money to his service. They have set aside certain days for special honor and devotions, such as Labor day and the Eight Hour Day, etc. Speeches are made on such occasions and much honor is done to the god of labor. In fact Labor unions devote so much time to the god of labor that they refuse to work on every so-called Red Letter day and among the United Mine Workers of America, devote one-half day, one Saturday in each month, for special meetings. The first Labor Day celebration I saw was in Olean City, New York. Almost every known craft was represented. Leaders claimed there was over

three miles of parade, with bands. The distillers and brewers took a prominent part. Some saloons were wide open with free drinks for the musical bands and soldiers, a disgusting thing to behold. Some musicans were so drunk that they played a discord. Sometimes one would stagger out of the ranks too drunk to go farther. The same would take place with soldiers and others. The rest would keep up the confusion and music and it was about three days before the city got back to normal. Of course this was in the days of the open saloon and this was a sample of the consecration to the god of labor for this god must be honored by music the same as the golden calf that the Israelites set up when they thought Moses was dead and the same as the golden image Nebuchadnezzar set up in the plain of Dura and which he consecrated with much music. So organized labor worships its god with much worldly music and drunkenness and dancing. How can you, my brother in Christ, consort with such an institution and remain right with God? "For what agreement hath the temple of God with idols? For ye are the temple of

God" (2 Cor. 6: 16). You are selling Jesus, and bartering heaven for a union job.

TWENTIETH OBJECTION

My twentieth objection is that labor unions are worldly institutions, being made up principally of ungodly men who travel the broad way of sin. No Christian man can travel with them. "For how can two walk together except they agree" (Amos 3: 3). No Christian can agree to very many things transacted by members of labor unions and not grieve the Holy Ghost. Jesus said of his disciples, "They are not of the world, even as I am not of the world" (the sinful world) (St. John 17: 16). Again, you cannot have any pleasure in or love for such institutions and retain the favor of God. Hear this command, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1st John 2: 15). "Whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4).

Any institutions organized by or made up of sinners, whether for profit or pleasure, is a worldly institution. Although it may have some good qualities nevertheless it is the devil's institution and used by him to promote his interests. Therefore, my brother in the union, I give you my last injunction from God's word "Wherefore come out from among them and be separate, sayeth the Lord and touch not the unclean thing." 2 Cor. 6: 17.

FINAL EXHORTATION

It has been three years since I began this little book and now (June 22, 1922) here comes a strong confirmation of our oft repeated charge that labor unions are lawless and murderous and unconstitutional organizations, in the unparalleled barbarism perpetrated by the United Mine Workers Union at Herrin, Illinois, in the horrible massacre of twenty to thirty non-union men after they had run up the white flag and surrendered. The fiendish and cold blooded manner in which the

union men butchered the victims up almost surpassed the uncivilized American Indians, and all this for no other reason than that of working at a job that the union men refused to work at unless they got their demands. These men had violated no law of God or of the state but only the wishes of an unlawful and unconstitutional labor combine. I ask, "Who is guilty of these barbarous acts?" and I give the answer, "Every member of the United Mine Workers of America." and you, my professed Christian in that union, and you, holiness preacher in the same, your hands are stained with the blood of every one killed in such strikes, whether at Herrin or elsewhere, for you are a member of the United Mine Workers of America. Your money and influence is with them and, in the sight of God, you are as guilty as if you had shot or stabbed or beat to death, each one so killed in such strike. And now, my brother in the union, as you see yourself guilty in the sight of God, your only hope of heaven is to truly repent and confess your guilt to God and come out of this murderous and law breaking institution or

when God makes "inquisition for blood" you will be found guilty (Psalm 9: 12). Again, consider, if your money pays or helps to pay for the killing of a man, you are just as guilty as the man who kills him with a weapon and when buildings are burned you are as guilty of arson as the men who set them on fire. You are an abettor to the crime by supporting, and remaining among them after you know these things to be facts. Paul says "What? Know ye not that he which is joined to an harlot is one body for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit" (1 Cor. 6: 16-17). So if you are joined to the labor union you are one body. In fact, a man is no better than those with whom he affiliates, "Wherefore come out of this institution that ye be not partakers of her sins." Some have said that the officials do not approve of these acts of law violation. Were those murderers at Herrin reproved by their officials? Emphatically, no! Were they expelled from the organization? No. They were condoled by officials and members of the United Mine Workers. They still remain in

good standing among them, in full fellowship and, as we have asked the question a number of times in this little book, can a Christian man be justified and remain in such a murderous institution? Will he be clear at the bar of Holy Justice? Someone says, "Brother Fink, you have the diagnosis of the disease but have prescribed no remedy." I reply that the spiritual remedy is a good case of Holy Ghost salvation. That will help us to love our neighbors as ourselves, whether they be of our society or not and whether they be union or non-union laborers, and that will help us to do unto others as we would have them do to us. Matt.7:12.

Politically, use the ballot. Every man and woman that is a voter has a part in the law making of this nation. Again you ask what laws can be passed that will regulate labor and capital so that labor and capital will have their rightful share. I am aware that without capital there would be no demand or compensation for labor. By reference to capital the Scriptures say money answers all things (Eccl. 10: 19). By it we purchase all the necessities of life. So money answers all tem-

poral needs. But how can labor get its rightful share and at the same time eliminate the labor union and the so-called necessity of strikes? Put all big business on the same basis and under the same kind of laws as the banking system. Give capital a certain percent, after the cost of installing and repairing and keeping in repair such machinery as shall be necessary to the business and the paying of taxes, etc. It could be made fifteen or twenty percent and then labor would have a nice profit left. Labor cannot exist without capital. Neither can capital exist without Labor that produces capital. Let labor be paid a percent of its share every week or two, each one according to his earnings, and at the end of each month or two, let his final dividend be paid, and let all such business be government inspected. While this would take a little more "red tape" than the banking system, it would be just as practicable. With this kind of a law every man would be working for his own interests. I would recommend government ownership of railroads, the government buying and paying the full value of

the same. I would include the express business. This is just as practicable as the postal system and would remove partiality. There would be no more preferences in shipping. There would be cheaper freight and express rates and that would cut down the high cost of living to some extent as is proved by small packages being much cheaper by parcel-post than by express at this time.

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